

fragments of shells. In the Arundel papers, there is mention of an inundation of sand, in the twelfth century which covered a great part of the coast near St. Ives: it is also known by oral tradition, that whole farms have been overwhelmed at a period not very remote; and at this very day, upon the shifting of the sands by high winds, the tops of houses may occasionally be seen. In several parts of the coast, this sand is seen passing into the state of compact rock, very difficult to break; and it is even used for building-stone. Entire shells of land snails and fragments of slate occasionally occur in it.* When I was in the county I examined numerous specimens of the rock with a lens, and compared them with a specimen of the Gaudaloupe sandstone that I had with me, and they appeared closely to resemble each other. Dr. Paris, in an interesting paper read to the Geological Society of Cornwall, ascribes the consolidation of the sandstone to the infiltration of water containing iron, from the decomposing slate-rocks in the vicinity. Instances of the consolidation of beds of loose sand are common on the coast of Sicily. It cannot therefore excite surprise, that in a volcanic island like Guadalupe, subject to violent convulsions from earthquakes, inundations, and impetuous hurricanes, human bodies should occasionally be discovered, that have been enveloped in driving sands, which have become subsequently indurated. The situation of this skeleton near the sea-shore, the state of the bones, and the nature of the stone in which they are imbedded, take away the probability of their high antiquity.

In the Institutes of Menu, which according to Sir William Jones are nearly as ancient as the writings of Moses, the account of the six days of creation so closely resembles that given in Genesis,† that it is scarcely possible to doubt its being derived from the same patriarchal communication. There is, however, a particular definition given of the word *day* as applied to the creation, and it is expressly stated to be a period of several thousand years. If this interpretation be admitted, it will remove the difficulty that some have felt in reconciling the epochs of creation with the six days mentioned by Moses. The six days in which Creative Energy renovated the globe and called into existence different classes of animals, will imply six successive epochs of indefinite duration. The absence of human bones in stratified rocks or in undisturbed beds of gravel or clay, indicates that man, the most perfect of terrestrial beings, was not crea-

* See Guide to Mount's Bay and the Land's End.

† The discoveries in astronomy which proved the diurnal and annual motions of the earth, were for some time warmly opposed as being at variance with the motion of the sun and moon, and the motionless stability of the earth which the sacred writings describe. We should not, however, admire the judgment of the writer, who in the present day should publish a *scriptural astronomy*, in opposition to the Copernican system. The sacred writers describe natural objects as they appear to the senses, and do not teach systems of philosophy.